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Editorial Notes.

Coronation Day is now near at hand. The time is most propitious. Peace smiles upon the Empire. Every day adds to the magnificent assemblage of Princes, Lords and noblemen, gathered literally from every continent on the globe. Every nationality sends its representatives, every race and tongue of earth will add glory to the grand pageant. Indeed, it is no exaggeration to say that the world has never witnessed so wonderful a gathering. It is appropriate. The world has never had such an Empire.

We congratulate our young brother *Taraggi* on his pictorial edition in honor of the Coronation of Edward VII. The artistic work is splendid. Why should not art have a greater place in India's journalism? The cost is considerable, but every day brings us news of new inventions which make illustration cheaper.

Mrs. Isabella Bird Bishop, probably the most widely travelled woman the world has ever seen, told an immense assembly in Exeter Hall, London, how she was converted to the necessity and duty of Christian Missions. As to her attitude some years since, she said: "I am grieved to be obliged to say that in the earlier years of my journeys in Asia I had no interest whatever in Missions, and have often taken a journey of two or

three days off my route to avoid accepting missionary hospitality, and being, as I supposed, dosed with tales of missionary work in which I had no imaginable interest."

The following eloquent words describe the reasons which come upon her with overwhelming power and eventually led this gifted woman to throw herself personally in this work:

"I should also say whatever testimony I may give may have its moral strength emphasized by the fact that I was not made a convert to Missions either by anything at home, or by seeing missionary work abroad. It was not my lot to hear the reapers coming with shouts of rejoicing from the harvest field. I saw them everywhere sowing in tears, but very little of the reaping enjoyed—one gathered here and another there, and little more than that. But it was that everywhere, from the Eastern shores of the Sandwich Islands to the waters of Babylon, and from the Amur River down to the Equator I saw that humanity was craving unconsciously for the Gospel of Christ, and that, whatever may have been dreamt at Home of excellences in the philosophical faiths of Asia had disappeared to a great extent out of them, leaving a corruption of teaching, of creeds, of morals, and of religions which was absolutely piteous to behold.

I came to recognise everywhere in the great and small Asiatic countries that the whole head was sick, and that the whole heart was faint, and that

without Christ and His Gospel there is for these people no balm in Gilead. I came to see that in every faith the good had been lost, and that the great philosophical faiths of Asia, in their descent down the ages, had lost the purity of moral teaching with which they started, that there could be no hope entertained of any reform within them, and that if these people are to be raised, as we trust and believe they will be raised—politically, socially, morally, and religiously—it must be by the Christian faith, for there is no resurrection power in any one of their own faiths."

This witness is true, and nothing proves it more conclusively than the fact that every reform movement seeks to introduce as much as possible of the thought and practice of Christianity in order to give a modern veneer to creeds long since mummified.

The story of *RAMPAL SINGH*, in Persian Urdu, by Miss Marston of Lucknow, has just been published by the Christian Literature Society. The book is exceedingly interesting and most suitable for use in Sunday Schools, zananas, and the home. We need a great many more books of this character. It may be had at the Panjab Religious Book Society's Depot, Lahore, and the N. I. Tract Depot, Allahabad.

Perhaps one of the most useful books published in Persian Urdu during the year is *MASIN KI TALIM* by the Rev. James Robinson, D. D.



translated under the supervision of Dr. William Huntly of Rajputana. This book should find a place in every Pastor's and evangelist's library. It will no doubt be used in Theological and Training Schools. It is published by the C. L. Society, and may be had at the Book Depots in Lahore and Allahabad.

When we read in the pages of the *Arya Patrika* an account of the new religion of Lupsunjanity, we could not believe the *Epiphany* responsible for the absurd story. Nevertheless there was the statement; "The following from the *Epiphany* of Calcutta will be read with some interest by our readers." We turned to the *Epiphany* for light, and lo! the story is given in the correspondence column by a Hindu signing himself Martand Anant Parandhar! The story is of a princess, by name Lupsunj, who had founded in Central Asia a "new religion" 2800 years ago, which opposed both the Hindus and the Christians as to the doctrine of Incarnation, &c.

The editor of the *Epiphany* subjoined to the letter of his correspondent the words: "The princess appears to have anticipated the Brahmo Samaj."

It would be interesting to learn how Lupsunj opposed the Christian doctrine of Incarnation 2800 years ago.

Question and Answer.

Question.—How can you prove that the Bible is more inspired than the Bhagavad Gita.

Answer.—It is sufficient to quote the words of Professor Robertson Smith:—

"If I am asked why I receive Scripture as the word of God, and as the only perfect rule of faith and life, I answer, with all the fathers of the Protestant church, *Because the Bible is the only record of the redeeming love of God, because in the Bible alone I find God drawing near to man in Christ Jesus, and declaring to us in Him His will for our salvation.* And this record I know to be true by the witness of His Spirit in my heart whereby I am assured

that none other than God Himself is able to speak such words to my soul."

The inquirer.

Current Thought & Incident.

Books.

We live in an age of books. Publishers are yearly giving a reading public what it demands.

Every year the issues seem to grow larger. If in Solomon's day it was said, "Of making many books there is no end," what would the people of that time think if they could see the teeming volumes now appearing in all departments of literature, and upon all conceivable subjects. As regards number, character and variety, they exceed the period when the wisest of men was the marvelous writer and authority. Poetry is rich in its output, not only as respects standard authors, but from fresh candidates for fame. Philosophy is wide-awake to old and new theories as well as to the larger researches and broader applications of the principles upon which it rests, and is constantly giving the latest word in its domain. Romance causes the press to fairly teem with its productive energy. The essayist scans extensive fields, and his active and resourceful mind finds a ready market for his disquisitions. Biography was never so prolific in its ventures, or ever found a larger circle of readers. History is being made rapidly in our own, and in other lands, and is as constantly taking on more or less enduring and acceptable form through the printed page. Science is cutting out a course of its own, and an inquiring public is becoming more and more desirous to learn its latest and fullest discoveries and applications. Theology and religion are most fruitful producers of stimulating, edifying, helping and directive literature. Above all else, the Bible is found to be the most readable of books, and with a rapidly increasing constituency, at home and abroad, its issues exceed almost all other publications, and attest the extent of its popularity as well as the need of its wider circulation. This varied and increasing range of literary output indicates, not only a wonderful activity, but a marvelously multiplying reading constituency.

While it is encouraging to observe the wide-spread demand for all that is pure, good, instructive, improving and ennobling, on the other hand, it is sad and discouraging to see that many writers are willing to do the bidding of Satan in preparing and giving to the world a demoralizing, debasing and

injurious literature. Infidelity uses every agency at its command to scatter broadcast its deleterious volumes. Vice is made as attractive as possible in story to get in contact with the youthful mind and heart, but when a taste for the immoral and corrupting has been contracted, the worst forms of vicious reading are craved, and find ready sale. Error does not hesitate to seek the public ear, and every year it comes into notice and exerts extensive sway. The light and trifling are pushed into the market as a rival to the solid and serious, and to the injury of myriads.

In the light of these facts there is urgent need to be discriminating in what one allows to come into his house for promiscuous perusal. The home is a castle, and must be guarded most carefully and vigilantly. Too many children are weakened in faith, and ruined in morals, by what they read through the neglect of parents, or guardians, to protect them from contaminating and deleterious books. Some persons flatter themselves that their boys and girls are making progress toward self-improvement, as they see them poring over different volumes, when in reality they are having dropped into their minds seed-thoughts that are sure to bear fruit of a damaging effect in after life. Those who are responsible for their manly, right and religious training cannot be too conscientious and diligent in a wise oversight of their reading.

MOHAMMEDAN EDUCATION OF GIRLS.

In the *Mohammedan Anglo-Oriental College Magazine* (October to December, 1901), Karim Bin, Rahman, of Bangalore, propounds "A Scheme for the Education of Moslem Girls." After boldly expressing his conviction as to the sovereign importance of educating the mothers of future generations, he says as to their religious instruction:—

"In teaching our girls the Holy Koran, while they are still in their early teens, I would not make them enter too deeply into the fables, parables, or allegories, wherein abstract pains and pleasures have been given concrete garbs, in order that they may be readily grasped by not only the philosophic, but also the illiterate, or into its laws, civil and criminal. These figurative portions of the Koran would leave many queer impressions on their tender minds, which it would be almost a Herculean task to efface in after life. I would teach our young girls only the ethics of the Koran—only the very essentials of our religion."

It stands to reason that a book that needs so much careful elimination of

its contents, in order not to be hurtful to womanhood, is condemned by its very defenders. What a difference in the remark of Sir Andrew Wingate, K.C.I.E., in his address at the annual meeting of the Calcutta Bible and Tract Society, on Monday, January 27:—"As long as England places the Bible in the hands of her youth, we can confidently predict that each generation will renew its strength!"

Exchange.

Done by a Five-year-old Boy.

In his "Gleanings in Buddha Fields," Mr. Lafcadio Hearn tells of a wonderful thing he saw at the festival exhibition of pictures in the imperial summer palace of Kyoto.

Near the main entrance was a specimen of handwriting, intended to be mounted as a kakemono later on, and temporarily fixed upon a board about three feet long by eighteen inches wide—a Japanese poem. It was a wonder of calligraphy. Instead of the usual red stamp or seal with which the Japanese calligrapher marks his masterpieces, I saw the red imprint of a tiny, tiny hand—a living hand, which had been smeared with crimson printing-ink and deftly pressed upon the paper.

That writing had been done in the presence of his imperial majesty by a child of six years—or of five, according to our Western method of computing age from the date of birth. The prime minister, Marquis Ito, saw the miracle, and adopted the little boy, whose present name is therefore Ito Medzin.

Even Japanese observers could scarcely believe the testimony of their own eyes. Few adult calligraphers could surpass that writing. Certainly no Occidental artist, even after years of study, could repeat the feat performed by the brush of that child before the emperor.

Moist Air is Light, Not Heavy.

One of the commonest of errors is to speak of moist air as heavy. You find the error everywhere—in the newspapers in magazines, in books by the best writers—the "damp, heavy air," the "heavy moist air," is the universal phrase. Ten persons out of twelve, old or young, will tell you that when the smoke from chimneys hangs close to the ground it is because the air is "damp and heavy," and that keeps the smoke from rising.

Now, all this is just the other way about, as everybody ought to know, since the Weather Bureau has made us so familiar with barometric conditions and changes. It is dry air that is heavy, and moist air that is light; it is dry air that bears down on the mercury cup of the barometer, and

sends the column up in the tube; it is damp air that bears less heavily on the mercury, and lets the column fall. A high barometer indicates dry air and fine weather; a low barometer, damp air and stormy weather.

And so far as the smoke is concerned it lies close to the ground when the air is damp and light; it does not ascend because it is heavier than the air; on the contrary, when the air is dry and heavy—as it is on a fine day—the smoke ascends because it is lighter than the air.—Table Talk.

Human companionship counts for so much in this life; but, after all, the sharpest corners are to be turned alone.—Elizabeth Stuart Phelps.

Miscellaneous.

—The Astronomical Society of France has instructed its honorable secretary, M. Camille Flammarion, to apply to the Government for permission to continue the famous experiments on the pendulum performed by Leon Foucault in 1851 at the Pantheon. These experiments were designed to demonstrate the rotation of the earth. The pendulum was suspended from the dome of the Pantheon and swung to and fro with a slow motion said to have been most impressive. On the lower side of the ball of the pendulum was a little spike. As the ball came to the end of its course the spike notched a sand-ridge. At every swing the notch was made a little further than the preceding one, and at the end of twenty-four hours the notches had gone round the whole circle. As the plane of motion of the pendulum could not have revolved, the conclusion was that the earth must have revolved. This beautiful experiment, which made the motion of the earth as visible as the motion of the hands of a clock, drew great crowds to the Pantheon.

The negro boy's experience.

At one time in my church there was one colored boy as a Sunday School scholar. The five other boys in the class were white, and they asked their teachers, who was a lady, to dismiss the African. Although he was a great annoyance, being full of mischief and very ignorant indeed, and coming of a very bad family, his teacher hesitated, saying to the others—"What will become of the poor fellow if we cast him adrift?" Once when the teacher was absent, the class was placed in the hands of a physician, who afterward reported that the colored boy was the greatest dunce he had ever known.

There came a great awakening upon the church; many were converted to God. The colored boy after

a time became quite serious and thoughtful. He voluntarily came to me and said—"Sir, I want to be a Christian." He received help and counsel, and soon gave very marked signs of a change of heart.

One form of special service, made necessary by the condition of the church, was an afternoon meeting each Sunday. This was very much crowded. Many of those present offered their voluntary testimony. One afternoon the African arose, and said, "I can give my experience to you." He had in his hand a book, which he began to read, while the people listened—"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, let their be light—and there was light." "That is it, that is my experience." He said no more, but closed the book and sat down.

A thrill was sent through the large congregation, while men looked at each other in a sort of wonder. Not the most cultivated soul could have better told the wonderful story of regeneration. I could never quite account for the fact. I suppose that, having become a new creature, he set about reading the Bible, and very naturally, he began at the beginning. When he reached the creation of the light, a new light dawned in upon his mind.

David said: "The entrance of thy words giveth light; it giveth understanding unto the simple." And also he prayed—"Quicken thou me according to thy word." One of the most marvellous experiences of our holy religion is the gift of the illumination of the Holy Spirit in answer to prayer.—Selected.

Selection.

"Just as Thou Wilt."

BY HENRY CLAY BEALL.

"Just as Thou wilt:"

If loveliness, and all things sweet,
And pure, and good, be clustered, round
The path whereon my happy feet
Are led by thee, and every sound
Be rife with the rare melody
Of love's pure note, most thankfully
My soul respondeth unto thee,
"Just as thou wilt; thy will be done,
Dear Lord, thy will be done"

"Just as Thou wilt:—"

If Marah's bitter brink shall be
The bloomless way my weary feet
Must tread to grief's sad monody,
I'll not repine, if thou wilt meet
Me by the way, and comfort bring,
And faith, to help me closer cling
To thee and cry, unmurmuring,
"Just as thou wilt; thy will be done,
My Lord, thy will be done."

"Just as Thou wilt :—
Soon beyond Meribah, and past
The stony steeps and burning sand
Of life's sore way, my soul at last
Within the jasper gate shall stand
Entranced, and then will clearly see
Love's perfect plans concerning me
Wrought out for all eternity.
"Just as thou wilt; thy will be done,
O Lord, thy will is done!"

Telegrams.

Calcutta, June 14.

The *Englishman* has the following special, London, June 12:—A telegram from Pretoria states that the most striking feature of the laying down of arms now proceeding in South Africa is the intense bitterness expressed by the surrendered Boers against foreign countries more, especially in the case of France and Germany, the press of which countries was mainly instrumental in protracting the war by raising hopes of Continental intervention.

London, June 13.

The King, in replying to an address presented by the Corporation and County Council congratulating him on the conclusion of peace, at Buckingham Palace, spoke feelingly of the sacrifices of the people at home and abroad borne with admirable fortitude, and of the valour and endurance of the army. He rejoiced to think that the brave and determined people lately our opponents would now become our friends, and that victory would prove the way of extending to the new dominions that system of Government which had brought peace and prosperity wherever established.

London, June 13.

Sir Pertab Singh accompanied the Prince and Princess of Wales to the Counties Agricultural Show at Reading. The Maharaja of Idar and Maharaja Dolat Singh were also present.

London, June 14.

The surrenders amount to 15,177, including 835 rebels of the Cape, burgher scouts totalling 6,000 to Tuesday.

Arrangements are made to give an immediate fresh start in life to the Boers.

Lord Methuen is at Capetown staying at Government House.

The surrenders are now 16,500. The surrenders in the Orange River Colony will be completed on the 17th instant.

De la Rey has formally surrendered at Lientenburg with 800 men.

Calcutta, June 16.

The *Indian Daily News* has the following cablegram, dated London, June 15:—

Botha estimates the number of Boers in the field when peace was signed at 17000.

Kemp states that food stuffs in Eastern Transvaal were exhausted. Western Transvaal had enough to last two years.

London, June 14.

Mr. Seddon has arrived. He said in an interview that if by preferential treatment England helps the colonies she helps herself and adds to her own strength. There ought to be a force ready for emergency anywhere in the Empire, but a

standing Army in the colonies was unnecessary.

London, June 15.

Owing to the opposition of the local Greeks, it was found impossible to consecrate Monsigneur Firmilian at Salonika.

London, June 14.

Mr. Gilbert Henderson is appointed a Judge of the High Court at Calcutta.

London, June 16.

The King refrained from attending the review, but afterwards drove to Windsor with the Queen. It is stated that his health is much improved.

Allahabad June 17.

A special cable to the *Pioneer*, dated London, 16th June, says:—

Colonel Grimm, charged with betraying Russian military secrets, was tried at Warsaw civilly on Saturday. Despite his confession he was defended by Counsel, and the hearing lasted twelve hours. He was sentenced to twelve years' a hard labour.

Allahabad, June 17.

News has been received lately regarding Colonel Swayne's operations in Somaliland, which seem to show that the Mad Mullah made no headway and had been unable to carry out his intention of attacking the most advanced posts. This delay will permit of the re-organisation of the Somali levies being completed.

London, June 16.

It is understood that the King's indisposition is very slight. There was appreciable improvement in the course of yesterday.

London, June 16.

General De Wet, in addressing the Boer assemblage at the concentration camp, said that, however bitter, it was time to lay down arms. He advised them to be faithful to the new Government.

The *Times* advocates the suspension of the constitution in Cape Colony. It says that Imperial government is more advantageous during the period of transition than party government.

Calcutta, June 17.

The *Englishman* has the following cablegram, dated London, June 15:—

It is stated here on very good authority that Commandants Botha, De la Rey and Lucas Meyer are very anxious to see Mr. Kruger, and will accordingly leave for Utrecht in the middle of July.

They intend, it is believed, to afterwards come on to London.

Calcutta, June 17.

A cablegram to the *Englishman* says:—The Paris correspondent of the *Times* states that he has been informed by "an eminent authority on French shipping" that the Morgan combine has in reality been started to injure French interests. Simultaneously the Navy League issues a statement to the effect that it has been credibly informed that those at the head of the combine are willing to enter into friendly agreement with the British Government.

Bombay, June 17.

The Colonial units from South Africa will be represented at the coronation each by ten men and one officer. Time does not

permit of representatives from the Transvaal or Orange River Colony attending.

The peace document was drafted at Pretoria by Sir Richard Solomon, Lord Kitchener and Lord Milner. Amid profound silence the delegates in order of precedence signed the document, which was entrusted to Colonel H. I. W. Hamilton to be conveyed to the King.

Ex-President Kruger says he is not returning to Africa.

General Botha shortly joins his family at Brussels.

Japan, Austria and other Powers warmly congratulated Great Britain on the conclusion of the war.

London, June 18.

Reuter telegraphs from Pretoria on the 17th instant that Lord Kitchener telegraphed to Commandants Botha, De la Rey and De Wet highly appreciating the energy and tact with which they facilitated the work of surrender, and that the manner in which the burghers have come in has greatly pleased the King and deeply impressed the British people. He says, "I am confident an era of complete reconciliation has dawned in South Africa."

NEWS AND NOTES.

The *S. S. Egypt*, with the English mails of the 6th instant, is due at Bombay at 6 a. m. on Saturday.

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